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In general it may be said that the author has used this opportunity to urge his well-known views of the essentially economic basis of social science, the so-called materialistic-historical theory as we find it in his earlier works. And on this point he has not advanced in clearness of definition; has not told us what he means by "economical" forces or causes. The desires which prompt men to production and exchange, to acquisition of property, are nowhere analyzed; if they had been, the author would see that the purely material factors, even in primitive society, were never absolutely decisive and have relatively less importance with the growth of science, art, and social organization. The materialistic explanation, whose apparent simplicity is so fascinating, turns out to be no explanation at all, since it rests on the psychical desires. Men in society act economically, in the strict sense of the word, only as they act with increasing consciousness of individual and social purposes.

It seems almost incredible that a man of such great learning, even in a joke (p. 175), should repeat the ridiculous story that in a certain city (not named) of Michigan, in the United States, the women, having secured a majority in the common council, monopolized all the offices save one—"quello di pubblico spazzino, che nella loro magnanimita bon voluto lesciare al sesso forte." This is akin to a belief, gravely expressed by an intelligent German in recent conversation, that the American duel code has this peculiarity that the challenger assuages his offended honor by hanging or shooting himself in his own home.

The appearance of a volume by an economist of highest rank, who sees with clearness the need of a co-ordinating social science, is itself an event of importance in the history of sociology.

The criticism of Schäffle ("il foraggino e pedantissimo") is not fair nor final; the summaries of Comte and Spencer, although brief, are clear and intelligent; and the answer to Kidd's main thesis of the irrational basis of the socializing impulses is very satisfactory.

C. R. HENDERSON.

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*The French Revolution and Modern French Socialism.* A Comparative Study of the Principles of the French Revolution and the Doctrines of Modern French Socialism. By JESSICA PEIXOTTO, PH.D. New York: T. Y. Crowell & Co.

WITHOUT entering upon discussion of particular conclusions reached by the author, it may be said that the book is a clear contribution to the history of social theories. Readers with psychological distinctions in mind will wonder at every step that the work

was done by a woman. The method is so ruthlessly objective, the analysis is so utterly undiluted with personal preference, that it would be notable in a man. The constituents of this JOURNAL may be trusted not to misunderstand the remark that it is even more remarkable in a woman. Whatever defects may be discovered in the reasoning, the explanation of them can hardly be found in the author's preconceptions. A better specimen of historical realism is seldom produced.

Part I discusses "The Principles of the French Revolution" under the titles: "The Cultural Influences Making for New Ideals" (chap. i); "The Social Facts Which Shaped and Developed the New Ideals" (chap. ii); and "The Principles of the Revolution" (chap. iii). Part II discusses "The Doctrines of Modern French Socialism." The subtitles are: "The Immediate Antecedents of Modern French Socialism" (chap. iv); "The Social Facts Which Have Shaped and Developed Modern French Socialism" (chap. v); and "The Principles of Modern French Socialism" (chap. vi). Part III, consisting of a single chapter, organizes the two analyses under the title "Comparative Review of the Two Doctrines." An appendix exhibits the principles of the Revolution and of socialism in parallel columns. The conception of the study is broad, and its execution has been intelligent.

A. W. S.

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*L'hygiène sociale.* Par ÉMILE DUCLAUX, membre de l'Académie des Sciences, directeur de l'Institut Pasteur, directeur de l'École des Hautes Études sociales. Paris: Alcan. Pp. 271.

THIS book contains the substance of a course of lectures delivered by the author in the École des Hautes Études sociales during the past year. It attempts to show that modern bacteriology has already revolutionized hygienic principles. The person suffering from disease is no longer the *res sacra miser*, baffling the resources of charity. He must be treated humanely, yet he must not be permitted to endanger the community. Society has the right of protecting itself. The application of this principle to every type of disease is not yet scientifically demonstrated, but in many cases must remain for some time in the realm of debate. In the case of other diseases a social program is quite clearly indicated. The author presents specifications under the following titles: "Considérations générales" (chap. i); "La variole" (chap. ii,